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well as on lexicographical points. We may expect soon the edition of the tractates *Betsa* and *Hulin*, as far as we know also in a dissertation. It will be seen that these authors do not try to complete one *Seder* of the Mishnah, neither agree about the uniformity of the size. Thus we may say that of Maimonides' *Arabic Commentary on the Mishnah* only *Seder Tohorot* (or *Toharot*) is published.

A. NEUBAUER.

*Introduction to the Chronicle called סדר עולם רבה* (in Hebrew), by  
Bär Ratner. Part I. Wilna, 1894.

THE author has undertaken a most difficult task with relation to the composition of the Chronicle, usually attributed to R. Yose ben Halaftha. The real title of it, as will be seen from the edition in *Mediæval Chronicles* II., which will appear soon, is סדר עולם, as it is stated in the Egyptian fragments of it; the epithet, רבה, "the great," sprang up when another Chronicle was composed, most likely in the ninth century A.D., which is called סדר עולם זוטא (*The Minor Chronicle of the World*). After a short preface about the method of this introduction, M. Ratner gives his minute studies and results in twenty-two chapters, which we shall indicate only, for it is impossible to go into details of the thousand quotations from Talmudic and casuistic literature. First, naturally comes the investigation concerning the author of our Chronicle, the result of which is that, according to quotations in the Talmudic literature, R. Yose cannot be the author of it. Here comes a chapter about the date of the work, which, according to M. Ratner, was composed before the Mishnah was settled, since quotations in the Mishnah are excerpted anonymously from our Chronicle, and the Babylonian Talmud mentions it. The third chapter states the use of Palestinian Midrashim. The Jerusalem Talmud seems not to quote our Chronicle distinctly, but many quotations are certainly derived from it. Next, it is stated that R. Johanan is the compiler of our Chronicle as it lies before us. The sixth chapter shows that the *Seder Olam* was not always at the disposal of the Rabbis of the Talmuds and the Midrashim. Next come proofs that the Geonim, down to the Tosaphists, had not always the *Seder Olam* at their disposal. Our author follows up with an important chapter, where it is stated that the quotations of the Mishnah and the Talmud from our Chronicle are different from the printed text. The tenth chapter

has for its object the variations of passages of the Bible with those quoted in our Chronicle, and also in the Babylonian Talmud. The next chapter treats of the sources of which the compiler of the Chronicle made use; they are the older Midrashim, then the books mentioned in the Bible now lost, Josephus, Sirach, the Book of Jubilees, and non-Jewish historical books. Here our author shows very little sense of criticism. If the compiler of our Chronicle made use of Josephus, he could not have had at his disposal the lost books mentioned in the Bible. Next follow chapters concerning the history of Edom, Aram, Philistia, Assyria, and Persia. The following chapter refers chiefly to the history of the text of the *Seder Olam*, where also some MSS. are described, chiefly the one in the Bodleian, and another in the Royal Library of Munich, and many which the Yalqut Shimoni had at his disposal, and, finally, commentaries on the *Seder Olam* now lost, which existed in the eleventh century. The twentieth chapter is a criticism upon Zunz concerning the *Seder Olam*. Next comes the question of the commentary by the famous R. Elia Wilna. In all these chapters a great knowledge of Talmud, Midrash, and of later literature is displayed; indeed, the verification of M. Ratner's quotations would take months. We hope that he will publish soon the second part of his work, viz., *The Text of the Two Versions of Seder Olam*.

A. NEUBAUER.

*Studien zum Buche Tobit.* Von Dr. M. ROSENMANN, Berlin, 1894.

THE enigmatic apocryphal book of Tobit has been left untouched by critics since 1879, when Professor Nöldeke wrote an exhaustive article in *Monatsberichte* of the Academy of Berlin, on the occasion of the publication of the Aramaic text of it. It appeared that the last word had been said concerning this charming apocryphon. But it seems that this is not the case, for a young student points out in his monograph as above (apparently a doctor's dissertation) facts in this book not noticed by predecessors. After a short introduction, dealing chiefly with the bibliography concerning Tobit, our author treats, 1, of the marriage of agnates which occurs in Tobit, known from Num. xxxvi. 6, and one which is also the object of the book of Ruth. Dr. Rosenmann concludes that, since the Pharisees never, even in theory, mention this custom in the Talmud, and, in addition to this, that the *Megillat Tuanit* mentions the abolition of it, and since the Pharisees